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HINTS
ON
CLERICAL READING

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Hints on Clerical Reading

ESPECIALLY INTENDED FOR YOUNG CLERGYMEN AND
CANDIDATES FOR HOLY ORDERS

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CHAPTER I.

To learn to read is usually the very first step in education. In these days, therefore, when so large a proportion of the people are being educated, it might be expected that good reading would be an exceedingly common attainment, and that not to possess it would be an exception to the general rule. And yet it must be allowed that such is by no means the case ; at any rate, when we use the term "reading" in the sense of reading *aloud*, for the instruction or amusement of others. In this common signification of the word, good reading is very far indeed from being a general accomplishment, even in the most educated classes. On the contrary, men of the greatest intellectual power and the largest knowledge are often found wanting in it ; and when a reader is able to charm a mixed audience by the new light which he pours over the most popular compositions, whether his own or another man's, the rareness of the gift is attested by the very powerful effect it produces. In fact

nothing is more common than to hear complaints of the bad reading of men whose education, it is thought, should exempt them from the possibility of such a charge.

But the truth is, that their inefficiency may, to a great extent, be ascribed to the faultiness of their education on this particular point. Except in their earliest years, they were scarcely ever practised in reading aloud ; and it is therefore no wonder if they are incompetent to do it as they ought. In too many of our places of education implicit credence seems to be given to at least half of Dogberry's assertion, that "to read and write comes by nature." But though there is a sense in which the dictum of that sapient official may be accepted, the fact affords no excuse for the neglect now spoken of. It is true that there are certain physical endowments essential for a good public reader, such as strength of lungs, clearness of voice, richness of tone, power of varying the expression, and, perhaps, fineness of ear, on which the modulation of the voice may very much depend, as we know that the power of speaking at all does on that of hearing ; so that one who was born deaf is also dumb, and one who has become deaf learns gradually to speak in strange and unnatural tones. In these different respects it may be truly said of the reader, as of the poet,

“Nascitur, non fit.” And yet this concession is far from justifying the neglect of habit and training in the matter. For it is a well-known fact, that by these means natural defects may be largely supplied, as well as artificial excellence acquired. It was by resolute, persevering practice that Demosthenes overcame the natural thickness of utterance, no less than the inelegance of action, which stamped as failures his earlier efforts in the Assembly; and though fewer qualifications are required for the reader than for the orator, a good delivery is essential for them both.

In this country, in particular, there is one class of readers for whom the subject has an especial interest—the Clergy of the Established Church. The greater part of their ministrations must, and the whole of them may, consist of reading; and indeed, as a general rule, this is actually the case. It is therefore of the greatest importance for their professional reputation, and the effect of their services on those who attend them, that they should discharge this part of their duty in the best manner possible; not impairing by any defects of their own the striking beauty of the Liturgy, in which it is their privilege to lead the prayers of their people; nor rendering their addresses from the pulpit less effective than they might be, by any of the faults which constitute a bad reader. This

may most fairly be expected from them, considering the length of time and amount of study expended on their education, before they can enter the Ministry of the Church. And it would be a just return for the freedom they enjoy in it from the anxious thought which must often weigh heavy on the conscientious Minister in other Communion, who has no such beautiful forms provided for him, but must feel that the devotion of his hearers, as well as their instruction, depends on his own individual utterances; however impaired they may be at the time by bodily infirmity, or mental distress, or any other cause that may happen to unnerve and distract him. It is a blessed privilege to be released from such a load of anxiety as this; for the clergyman himself most certainly, and for the congregation perhaps scarcely less, in the great mass of cases. And the least he can do in acknowledgment of it is to omit no precaution, and to spare no pains, in fitting himself for the strictly definite task to which he is called; the requirements of which he knows thoroughly beforehand, and on his success or failure in which will very much depend the satisfaction of the best of those committed to his charge. The fact of so very small a demand being made on him as a speaker should make him the more determined to excel as a reader; and the more that excellence

lies in his own power, the less excuse can he claim for failing in it.

And yet it is no uncommon thing to hear complaints founded on such failure ; and in many instances it must be confessed that they are but too well founded ; and the knowledge of the fact is, happily, beginning at length to lead to the adoption of measures for its correction, by the appointment of lecturers on reading, and founding of prizes for it, in some of our colleges, in which, as well as in most of our schools, the importance of the subject was till lately almost, if not altogether, ignored. The advantages to be gained by such steps must, of course, depend on the extent to which they are appreciated by the students themselves, and supported by those in authority. In all Theological Colleges, at any rate, attendance at such lectures might well be made indispensable, if it be not already. And there seems no room for doubt that a strong impetus would be given to the movement, if the Bishops would all agree to recognize it distinctly in their examinations ; not merely choosing two of the candidates to read the Epistle and Gospel on the day of the Ordination, but previously hearing all of them read a sufficient portion of the Service, on which to form an opinion of their capacity, and to ground suggestions for their improvement, where required. Their attention to the

matter would be productive of results most welcome to the laity, who would consider this the best compensation for any lower standard of general attainment which the pressing need of the Church might unhappily compel their Lordships to accept from some of the candidates.

Hitherto the subject has received in all quarters less consideration than its importance demands. There have, it is true, been published many treatises on it, from Sheridan's downward, from which some assistance might be obtained, however less valuable than the oral teaching of a competent instructor. And in some of these it is possible that many of the following hints may, without the writer's knowledge, have been anticipated. But so long as there is no work at once complete and concise enough to become a general handbook, even the repetitions of separate and independent observers may do, perhaps, some slight service, by gaining the attention of different circles of readers, and thus diffusing more widely whatever good they may contain.

CHAPTER II.

THE very expression "Clerical Reading" implies the presence of an audience; and this at once suggests, as the first rule for the reader, that he must make himself well heard. The attainment of this end will be the measure of his exertions, so far as the pitch of his voice is concerned. In whatever degree he falls short of it, he will fail in his duty; while to go beyond it is a certain loss of his own labour, and possibly an annoyance to some of his hearers.

In applying this general rule to each particular case, respect must be had, first of all, to the size of the building and its acoustic qualities; and then to the number and condition of the persons in it. On the extent to which they fill it, will much depend what body of sound will be required from the reader; especially with a view to overcoming that most troublesome adversary, Echo, in a large and half empty building. And the fact of their being, as a body, refined and educated, or rude and ignorant, will

make a great difference in the pitch most desirable for them. The half-word which proverbially suffices for the wise, is of little or no value to the simple, to whose dull comprehension it suggests nothing. The *whole* word might, it is true, convey no definite meaning to him ; but as long as he hears distinctly what is read, he is content to take sound for sense, or, at any rate, is too just to blame another for his own want of knowledge. Thus, though not edified, he is satisfied : and where the reader is a clergyman, and the hearer his parishioner, that is not a little.

So far there seems but little, if any, exaggeration in the words Mr. Tennyson puts into the mouth of his " Northern Farmer : " though it may be doubted whether any Southerners of the same class would rise to the high standard of his charity, if what they heard in church less resembled the tones of " articulate-speaking men " than the indistinct drone of the cockchafer :—

" An' I hallus comed to's choorch afoor moy Sally wur deäd,
 An' eerd un a bummin' away loike a buzzard-clock ower
 my yeäd ;
 An' I niver knaw'd what a meän'd, but I thowt a 'ad
 summut to sääy,
 An' I thought a said what a owt to a said, an' I comed
 awaäy."

A College Tutor, for whom some of his undergraduate friends used occasionally to read the lessons in his country church, took care always to

address to us this previous exhortation, "Give it them loud: they like it loud." We often smiled then at the uniformity and earnestness of his advice; but have long been convinced that it was dictated as much by true wisdom as by the loving zeal for which he was celebrated. Indeed nothing is more disagreeable and irritating to the unlearned members of a congregation than to have to strain their ears throughout a long service, and yet catch but little of it after all. And most just ground of complaint have they against the man who, though physically incapable of making himself heard in that particular church (assuming this to be the reason), still continues to officiate in it. The consequence of his doing so is, that those who are uneducated lose nearly all the service, especially the prayers; in the reading of which their Minister generally husbands his strength for the better delivery of the sermon; and that so members of the Church are tempted to go to the Meeting-house, where they hope to hear better.

In village churches, therefore, the reading may well be louder than their mere size might seem to require; and an earnest clergyman may find ample room for his voice, however strong. Amongst the most regular attendants, probably, will be some of the oldest of his poor parishioners, who have learned to value the offices of religion more than

they did in their earlier years. And when he sees one of them who has grown deaf from age, with his eye intently fixed on him, and with his hand doubled round his ear, to concentrate in it every passing undulation of sound, he will have no heart to resist that mute appeal, but will defer till a later period any intention he may perhaps have formed of sparing himself, as he grows older, by the adoption of a lower tone of voice.

In our larger town churches the weak-chested reader often has obstacles of a material nature to contend with, beside the mere extent of space within the walls. Galleries, high as well as deep, may have caused the desk, and still more the pulpit, to be elevated somewhat to their level ; so that a great effort is required to force the voice down, against the natural law which sends it up ; or it will be very imperfectly heard by many who sit in the body of the church. Wherever this is the case, it renders more than usually needful a caution which may in all cases be serviceable. It is, that the reader should hold his head as erect as he can, and speak as little as he can immediately over, and *into*, the cloth cover, or cushion, on which his book lies, and which will effectually intercept a great portion of the sound, to the corresponding loss of his hearers. Of these voice-traps every clergyman must beware ; till a judicious restoration of all such churches leads to the removal

of the unsightly structures which create the difficulty here spoken of. Happily, the higher education and more refined taste of town audiences render, in many cases, a lower tone of voice both intelligible and agreeable to them; and in officiating before them the young and strong reader must be cautious of erring on the side of excess, and must remember that—

“it is excellent

To have a giant's strength ; but it is tyrannous

To use it like a giant.”

This truth was very forcibly impressed on the writer by a sermon he once heard in a church near London, preached by a young and inexperienced deacon. His personal appearance suggested doubts of his making himself heard ; but on the contrary, he delivered his sermon, from beginning to end, in so stentorian a voice, that the congregation, accustomed to the soft but clear tones of a very aged Rector, were evidently lost in amazement : and their attention was so diverted from the matter of the sermon, that the voice of the preacher was to them “as sounding brass, or a tinkling cymbal.” In short, the whole address was practically “a voice and nothing more.”

Equally objectionable with either of these extremes, if not even more so, is the uneven delivery which combines them both, indulged in by some readers, and still more preachers, who might

be audible enough, if they did not speak by such fits and starts, one moment shouting at the top of their voice, and the next dropping to so low a whisper as to be quite unintelligible. Dr. Hort, Archbishop of Tuam, in a charge quoted in the "Clergyman's Instructor," happily applies to this style the title of "subsultory," and makes the following sensible remarks on it: "I am levelling this rule" (i. e. "to observe one even and uniform manner of pronunciation") against that subsultory way of delivery, that rises like a storm in one part of the period, and presently sinks into a dead calm that will scarce reach the ear. I allow that elevations and softenings of the voice, judiciously managed, are both ornamental and useful; but those sudden starts and explosions are most ungraceful, and unbecoming the gravity of the pulpit, and are of no use, that I can think of, unless it be to startle a hearer that happens to be asleep: and the other extreme of sinking below the ear is still more ridiculous; for words which cannot be heard may as well not be spoken."

Thus in this, as in all other things, there is room for the exercise of a sound judgment; and discretion must guide the reader in the use of his physical powers, as well as in the choice of place for his ministrations, so far as that depends upon himself.

CHAPTER III.

THIS remark applies equally to the next topic which demands consideration, viz. what degree of speed is desirable in reading the Service. There, too, the only rule that can be laid down is that of the old Greek sage, "Nothing in excess." A violation of this rule on either side is attended by serious evils, alike to be avoided. Too great slowness is wearisome and exhausting to the congregation, and consequently destructive of that devotion which it may erroneously be thought calculated, by its fancied impressiveness, to foster and increase. Too great quickness, on the other hand, produces a similar result, by distracting the attention of the hearer; while it also tends to create an appearance of hurry and indifference on the part of the reader, very injurious to the effect of his ministrations.

Nothing indeed is more to be deprecated than any approach to irreverence of manner in the performance of Divine Service. The recollection of the inspired preacher's warning, "God is in

two distinct services, but also, in many cases, from more time than is requisite being spent in the reading of them ; and still more from the loss of life and interest in them on the part of the congregation, through the long prevalent, but utterly reprehensible, habit of deputing to a parish-clerk the responses which all present ought themselves to make, and which, when so made, leave little room indeed for the complaint now mentioned.

CHAPTER IV.

ANOTHER important element in effective reading is intonation, or the power of varying the voice on proper occasions, and the direction of that power by competent knowledge and sound judgment.

The very slightest consideration must show the necessity of this. The voice is the organ for expressing the feelings of the mind ; and manifold as those feelings are, our one organ has notes adapted to them all. And when written compositions appeal severally to different feelings, there arises a natural demand for a corresponding difference in the tones of the reader, and as natural a sense of dissatisfaction in his hearers, if he disappoint them of their instinctive expectation. The more varied, therefore, the nature of the writings, the greater is the variety demanded of the reader. And how essential a quality this must be in a *clerical* reader, is at once evident, when we remember what a wide and varied range of subjects and styles is included

in those public services of the Church, of which his voice is the exponent and interpreter.

Looking, for instance, at the very first part of the Morning and Evening Prayer, in the Exhortation, Confession, and Absolution, we have three compositions entirely different in their object, though closely following one another, and requiring as many differences in the delivery of the minister; according as he appeals to the congregation in his own person, or expresses to God, on their behalf as well as his own, their deep sense of guilt, and earnest longing for pardon; or solemnly and authoritatively assures them, as God's minister, of His willingness to grant that pardon to every truly penitent sinner. And so it goes on throughout; with a varied succession of petitions and thanksgivings, and the recital of Psalms and Hymns, and Lessons from the Old Testament and the New, with the greatest diversity of subject-matter and of form; some historical, some poetical, some simply didactic, some deeply pathetic, some denouncing God's wrath against sin, some breathing His tenderest pity and His warmest love for sinners.

How utterly unnatural must it be for the minister to deliver these ever-varying strains in one dull uniform monotony of voice! How much of their proper effect on his hearers must be lost by his doing so! And how must he fall in the respect of such of

them as are sufficiently educated to enter into the meaning of the words he utters ; to feel the full force they were intended to have, and to groan over the want of perception or of power, which so mars and mangles them !

It is true that many clergymen think it right to avoid almost entirely the variation of tone here described as necessary for a good reader of the Church Services. They complain, especially, of what is called "Preaching the Prayers," as savouring at once of irreverence and bad taste. And it must at once be granted that it does so, and is therefore exceedingly objectionable. But there is no reason why we should avoid one extreme by running into another, so as to read the Prayers in a monotonous and cold manner ; as though we either forgot that they were petitions we were uttering, or were ashamed to confess by our tone of voice the deep interest we ought to take in them. Surely this must be at least as great an offence against taste and reverence as the practice against which it is intended as a protest : and in the name of nature and propriety we may justly insist, that though prayers ought not to be preached, they *ought* to be *prayed*.

Of the scriptural parts of the service the Epistle and Gospel are, perhaps, those in which the present rule may most frequently be exemplified ;

there being often a striking contrast between the character of the former—full of close reasoning, or earnest exhortation, or deep doctrine, as may happen—and the simple historic statements of the latter. The close sequence in which the one follows the other, makes the difference between them all the more evident, and renders all the more necessary a corresponding difference in the mode of reading them. Take, for instance, the sublime and glowing passage (Heb. i.) which forms the Epistle for Christmas Day, and compare it with the calm and unimpassioned, though no less sublime, declarations of St. John, which follow in the Gospel; and it will at once be seen how unnatural it must be to recite them both in the same manner.

The same rule applies to different portions of many of the Lessons; but most especially of those which are partly in the form of a dialogue (e. g. Isaiah lxiii.), or which contain a series of objections and replies to them (e. g. Rom. iii. 1—9). Of all such passages it is evident that the full force can only be expressed by a judicious change of intonation, which may show what belongs to the one speaker or the other, to the objection or to its answer. The dramatic character of the language naturally demands, to a certain extent, a dramatic style of recitation: and if a clergyman either

wrongly objects to this on principle, or is himself incapable of it, whether from a want of intellectual appreciation or of vocal range, his hearers will be struck with wonder at their more perfect understanding of the passage, the first time they listen to a reader who does it justice. The difference of the delivery will make the very words appear different, and shed light and clearness over what had before seemed dark and unintelligible.

To guard against the possibility of being misunderstood on this point, I must repeat what has already been stated, that nature herself demands a variety of tone corresponding to a variety of subject; and, in claiming what is thus natural, I have not the slightest wish to recommend any *unnatural excess* of intonation, such as one is sometimes condemned to hear, in public as well as in private, from persons who mistake for an excellence what is really one of the most intolerable faults a reader can be guilty of. Indeed, of the two forms of mannerism, though both are objectionable, that of monotony is certainly less so than this; as the mere loss of gratification is at all times more bearable than the sense of positive pain.

CHAPTER V.

THE next point to be noticed is correctness in raising, suspending, lowering, and dropping the voice, according to the grammatical construction, or logical connexion, of the sentences contained in the passage.

It is scarcely necessary to say that the voice should be raised at the end of an express question. But it should be also where the question is not expressed, but only implied ; whether marked by a note of interrogation or not, according to the different custom of different writers. Such implied questions are often found in dialogues, when the words of one speaker are quoted by the other ; and we have an instance of it in the Gospels, Matt. xxv. 26. "His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed."

Dean Alford in his Greek Testament punctuates this as a question ; and though our English version

does not, it is very important that it should be *read* as one; because in that way the sense is at once made clear, as not granting the truth of the character attributed to the lord in the parable, but only questioning the servant as to his impression respecting it. "Thou knewest, didst thou? that I reap," &c.

Of course the same remark applies equally to the parallel passage in St. Luke xix. 22.

The voice is usually lowered in reading a parenthesis, in order to distinguish it from the clauses of the main subject between which it is inserted. This, however, is only practicable where the parenthesis is short. Such long ones as St. Paul sometimes employs (for instance, in Eph. iii.) defy all attempts at distinction by a reader, and can only be marked by the resumptive "therefore" which follows them.

The voice naturally drops where the sense of the passage is complete, whether at the end of a period, or single clause, or where the remaining clauses are only dependent ones. But it is a most necessary caution, that a public reader should not drop it abruptly, or to such an extent as to render inaudible the last word, which is often a very important one, affecting the meaning of the whole passage. A bad habit of doing this is one of the commonest grounds of complaint against the

minister, especially where the church is large, or some of the congregation are dull of hearing, as is almost sure to be the case. To avoid this danger altogether, I have known one or two clergymen who purposely *raised* their voice, where others drop it; but it was so entirely contrary to nature, that it sounded most disagreeable.

Till the completeness of sense just mentioned has been attained, the voice should be suspended; to the end, that is, of what is called in Greek the “protasis” of a passage; and where that is long, to mark the termination of it by a pause, before reading the “apodosis,” helps very much to render the sense clearer. Instances to which, amongst others, this remark applies, are afforded by the introduction to St. Luke’s Gospel, and 2 Pet. ii. 4—9. In the former the pause should be made at the end of the second verse, as the “apodosis” does not begin till the third; in the latter it should not be made before the end of the eighth.

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the Word;—It seemed good,” &c.

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them

into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)—The Lord knoweth how to deliver," &c.

Another passage which, owing to the close dependence of the clauses on one another, requires a still longer suspension of the voice, is the "Benedictus," extending to no less than nine verses of the Evangelist (67—75), between none of which can it be at all dropped (though it often is), without marring the force of the whole.

In the Prayer Book, examples demanding particular notice are the following:—

The beginning of the Absolution; where the "apodosis" only commences at "He pardoneth," &c. The Litany; in which, after the first five petitions, the voice should be suspended between the two parts of each succeeding one, put respectively into the mouth of the minister and of

the congregation. It is at once evident that there is no grammatical completeness in the former without the latter; and, therefore, that the voice ought never to be dropped (though many clergymen drop it invariably) before the response, "Good Lord, deliver us;" or, "We beseech Thee to hear us, good Lord."

In the Collects generally, between the address and the petition; and particularly those in which the former is longest; e.g. the third for Good Friday, and those for the Sunday next before Easter and Trinity Sunday.

In the Communion Service, the Exhortation, "Ye that do truly and earnestly repent you of your sins," &c.

In the second prayer of the Ministration of Public Baptism of Infants, between, and at the end of, the following clauses: "So give now unto us that ask; let us that seek find; open the gate unto us that knock;" it is important that the voice should be suspended, and a pause made after the last of them, to show that the word "so" qualifies each of the clauses, and is answered in each alike by the "that" at the beginning of the following one.

At least it must be so, if the conjunction "that" is supposed to express here a *consequence*, thus answering to the Greek *ὥστε*. If, however, we

attribute to it a *final* force, "in order that" (Gr. *iva*), the passage will then require a different mode of reading; viz. with a strong emphasis on the words "so," "now," and "us," and a falling, instead of a rising, inflection at the end of each clause; to show that the "so" means, not "in such a way," but "in *this* way,"—viz. the way just mentioned; and that we are praying for the fulfilment of God's general promise in our present and particular case. It is hard to say which of these two modes expresses the actual meaning of the composer of the Service, but easy to see that no other can be correct.

CHAPTER VI.

THE object of reading to others is to convey to them the full meaning of what is read ; and it is evident, that in order to do this, the reader must himself fully enter into that meaning. Without this qualification, the powers of the most perfect voice will be used by him at random, and so in vain ; since by his faulty employment of them he will express either less or more than was intended, or even the opposite of it. To reading, therefore, applies equally the dictum applied by Horace to writing :—

“Scribendi recte sapere est et principium et fons :”

and to an intelligent hearer the reading of a person is generally a sure test of his understanding.

As an ideal instance of failure under that test, reference may be made to the very humorous passage in the “Midsummer Night’s Dream,” in which Prologue is made so completely to confound the sense of what he is reciting ; with the criticism

of Theseus, Hippolyta, and Lysander on his performance :—

“ Prol. If we offend, it is with our good will.

That you should think, we come not to offend,
But with good will. To show our simple skill,

That is the true beginning of our end.
Consider then, we come but in despite.

We do not come as minding to content you,
Our true intent is. All for your delight,

We are not here. That you should here repent
you,

The actors are at hand ; and, by their show,
You shall know all, that you are like to know.

The. This fellow doth not stand upon points.

Lys. He hath rid his prologue, like a rough colt ; he knows not the stop. A good moral, my lord. It is not enough to speak, but to speak true.

Hip. Indeed he hath played on this prologue, like a child on a recorder ; a sound, but not in government.

The. His speech was like a tangled chain ; nothing impaired, but all disordered.”

If these remarks were as well remembered as they deserve, they might save many readers from committing real blunders almost as absurd as the ideal ones just quoted.

Hence the next rule to be laid down is, to observe stops ; or rather, to mark with the voice any natural connexion that may exist, not only between different clauses, but between *words* also in the *same* clause. It is the former alone that punctuation aims at securing ; but the latter is

equally important, and much more commonly overlooked in reading, to the entire sacrifice of the sense of the passage.

The following are examples under each of the two heads, some or other of which every one, probably, has observed, in the public repetition of the Church Catechism, and the reading of the Church Services.

1. In the definition of the word "Sacrament" in the Catechism, the meaning is very often perverted by the insertion of a stop after the word "grace ;" making the following words "given unto us" to refer to the "outward and visible sign ;" as though that alone were given us, and *not* the "inward and spiritual grace." Whereas the real assertion of the passage is, that in the Sacrament the *grace* is *given*, and that the *sign* of it was "*ordained by Christ* Himself, as a means whereby we receive the same, and a pledge to assure us thereof."

In a similar way the last answer in the Catechism is apt to be weakened, by repeating it as though there were a semicolon after "sins," and only a comma after "life:" so that the words "have a lively faith in God's mercy through Christ" are made to depend on the participle "purposing," instead of on the clause "to examine themselves, whether they." Through this mistake the passage seems to require that we should

examine ourselves merely as to our *intention* to "have a lively faith in God's mercy through Christ," and *not* as to our *actually having it* at the time of our coming to the Lord's Supper.

A mistake is often committed by the transposition of a stop in the Exhortation in the Morning and Evening Prayer; so that the passage "yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits we have received," is changed into, "yet ought we most chiefly so to do, when we assemble and meet together; to render thanks," &c. The effect of this change is to obscure the clearness of the passage, by making it doubtful whether "to render thanks," &c., depend upon "ought" (the second infinitive having the same grammatical construction as the first), or upon "assemble and meet together;" as it undoubtedly does; the *objects* of our thus assembling and meeting together being expressed by the several clauses which follow, down to the next full stop.

In the opening invocation of the Litany it is an inveterate mistake of parish clerks—and in some cases, it is to be feared, of parish priests also—to take away the stop after "the Father;" making the following words depend upon that; as though the title "Father of heaven" were here given to

the First Person of the Trinity ; though it certainly is not.

And in the petition which immediately follows, an unauthorized stop is constantly introduced after “us ;” instead of the words being read, as they are intended to be, in the closest possible sequence, “us miserable sinners ;” like “we sinners” at the beginning of a subsequent petition, and “us Thy humble servants” in the Second Collect for Peace. The mistake probably arises from recollection of the almost identical expression in the General Confession ; “But Thou, O Lord, have mercy upon us, miserable offenders ;” where there *is* a comma after the pronoun.

In another part of the Litany many readers introduce a comma, where the text has none, after the word “grace,” in the petition, “That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word ;” thus severing the close connexion which exists between the words, and which serves to define the special form of grace, so to speak, for the increase of which we here pray ; viz. grace to hear meekly God’s Word. The word occurs in the same way, without any stop, in a preceding petition, “giving them grace to execute justice, and to maintain truth ;”—in the last petition, “and to endue us with the grace of Thy

Holy Spirit to amend our lives according to Thy Holy Word ;” and also in the Collects for Trinity Sunday, St. Bartholomew, St. Matthew, and All Saints’ Day.

In the commencement of the Prayer for the Church Militant the comma is often omitted after the word “ thanks ;” which obscures the meaning, by seeming to imply that we are taught only to *give thanks* for *all* men, and simply to “ make prayers and supplications,” without any such unlimited scope. Whereas the meaning plainly is, that our prayers and supplications are to be as Catholic as our thanksgivings.

In the Nicene Creed the semicolon is often changed into a comma after the clause, “ Being of one substance with the Father ;” and the comma at the end of the next clause is changed into a semicolon, or still longer stop : the effect of which is, that the making of all things is attributed to God the Father, and not to God the Son ; to Whom this Creed really attributes it, in accordance with such texts of Scripture as John i. 10. The consistency of such a statement with that in the commencement of this Creed, and in the Apostles’ Creed, where the title “ Maker of heaven and earth ” is given to God the Father, is explained, Heb. i. 2, which declares that the Father made the

worlds *by the Son*, as the immediate agent in the work.

In the petition of the Litany, "That it may please Thee to defend, and provide for, the fatherless children," &c., the comma after "for" is sometimes put before it; and I once saw a Prayer Book in the desk of a church in which the curate had taken the trouble to make the alteration in writing. And yet it is evident that the preposition is only a complement of the *latter* verb, and could not possibly be joined with the former; though that is the effect of reading both of them together, with a stop after the second.

A similar, though less flagrant, mistake is often made in the General Confession in the Communion Service, by introducing a stop after "sorry," in the passage, "We do earnestly repent, and are heartily sorry for these our misdoings:" as though the preposition "for" could ever follow "repent."

In the petition of the Collect for Christmas Day a comma is often wrongly inserted between "we" and "being regenerate," which destroys the testimony borne by the Collect to the doctrine of Baptismal Regeneration, by making it appear that regeneration is one of the things here *prayed for*, and not already received, and made the plea for asking another distinct blessing, that of daily renewal by the Holy Spirit.

For a similar absence of the comma before a participle stating a positive fact, compare the following passages from the prayer of Consecration in the Communion Service, and the Collects for St. John the Evangelist's Day and Ash-Wednesday :—

“Grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution—may be partakers of His most blessed Body and Blood.”

“Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist St. John may so walk in the light of Thy truth,” &c.

“Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness.”

On the contrary, there *is* a comma before the participle in all the other Collects, I believe, where that clause is really a part of the petition, and not mentioned as an actual fact ; e. g. St. Matthias's Day : “Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors.”

St. Mark's Day. “Give us grace, that, being not like children carried away by every blast of

vain doctrine, we may be established in the truth of Thy holy Gospel."

St. Philip's and St. James's Day. "Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life ; that, following the steps of Thy holy Apostles St. Philip and St. James, we may stedfastly walk in the way that leadeth to eternal life."

St. James the Apostle's Day. "Grant that, as Thine holy Apostle St. James—so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments."

Compare also the Collects for the 6th, 11th, 20th, and 25th Sundays after Trinity.

There are only two Collects, for the 6th Sunday after the Epiphany and St. Andrew's Day, which contain apparent exceptions to this rule of typography ; but the former may be explained by the fact that the participial clause comes before the pronoun with which it agrees ; and the latter, perhaps, by the mere length of the clause ; though this, it must be acknowledged, is more doubtful.

If then it be true, as it seems, that the writer of this Collect intended to make his meaning clear by the punctuation, that intention ought not to be frustrated by the carelessness of the reader.

The method of attaining to that clearness which

some clergymen adopt, by laying a strong emphasis on the words "being regenerate" and "made Thy children by adoption and grace"—especially on the participles—has an appearance of challenging contradiction, and so imparting to the Collect a spirit of controversy, which the writer never could have meant to introduce into a prayer to the omniscient God.

To take an example or two from the Lessons, the sense of John xix. 25 is sometimes misrepresented to uneducated hearers by too long a stop after the word "sister;" as though *four* persons were mentioned, in pairs: "His mother, and His mother's sister; Mary the wife of Cleophas, and Mary Magdalene." The stop ought to be shorter there, and longer after Cleophas; to show that the latter clause is explanatory of the former: "His mother; and His mother's sister, Mary the wife of Cleophas; and Mary Magdalene."

A similar mode of reading would do something towards removing the ambiguity of another passage, Acts ii. 10, arising from the omission of the word "both" in the translation. The clause "Jews and proselytes" is apt to sound like a fresh and distinct member in the list of nationalities, instead of only explaining the previous clause, by mentioning that the "strangers of Rome" in-

cluded both "Jews and proselytes." A change of intonation is also desirable in both these passages; as in the case of parentheses.

The same remark applies to 2 Cor. xi. 28, where the sense is rendered somewhat ambiguous by the omission of "there is" in the translation, as *ἔστιν* is understood in the original; the inflexion of the nouns rendering impossible in the Greek that confusion which the want of inflexion makes but too easy in the English. Accordingly it is often read with equal stops between each clause, and the rising inflexion of voice at the end of the second; as though both that and the third were in apposition with the first. But the stop should be longer after the first clause; and if the word "daily" be read with a strong emphasis and a falling inflexion, it will show, as clearly as the case permits, that the *third* clause is really the apposition one. "Besides those things which are without—(there is) that which cometh upon me *daily*, the care of all the churches:" *Χωρὶς τῶν παρεκτὸς ἢ ἐπισύστασίς μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.*

2. If such mistakes are common where the very eye of the reader is assisted by printed stops, they are likely to be still more so where there is nothing but his own perception of the sense of the passage to guide him. And so we constantly hear a pause

introduced between words which should be read closely together ; while others which ought to be separated by a pause are read together, to the destruction of their true meaning. The following are a few instances.

Many destroy the grammatical connexion between the words in the clause of the Apostles' Creed, "Thence He shall come to judge the quick and the dead," by making a pause after "judge." This weakens the proper force of the verb in the sentence, "shall come," which is almost slurred over ; and separates between the nouns and the word on which they depend. It surely ought to be read, "Thence He shall come—to judge the quick and the dead."

In the Nicene Creed it is very rarely indeed—scarcely ever—that the titles of the Holy Ghost are read correctly. Almost always a pause is made after "Giver ;" as though the following words depended alike on *both* the preceding nouns. But though the Holy Spirit *might* truly be called "the Lord of life," it is quite certain that He *is not* so called here ; but that the first title given to Him is "the Lord"—simply and absolutely, as in the *Athanasian* Creed—and the second, "the Giver of life." This is at once proved by referring to the clause in the original Greek ; where there is no genitive case, as in our version, to depend on one,

or each, of two previous nouns, but a simple noun first, and then (with the article repeated before it) a compound one, which would be exactly rendered in English by "Life-giver:" τὸ Κύριον καὶ τὸ Ζωοποιόν. No one who knows and remembers this will ever again read the passage, "the Lord and Giver—of life;" but, as it ought to be, "the Lord—and Giver of life."

In the Collect for the Second Sunday in Advent, the text of the Prayer Book itself, in most editions, introduces a stop which does not occur in the passage of the Bible there quoted (Rom. xv. 4), viz. between "patience" and "comfort:" "That we through patience and comfort of the Scriptures might have hope." But it is by no means an improvement; for it implies that the Scriptures are the source of *comfort only*, and *not* of *patience* also; as they most certainly are. See St. Chrysostom's comment on the passage, quoted in Dean Alford's Greek Testament. No pause therefore is to be made between the two words in reading the passage in the Bible.

In the Collect for the Second Sunday after Easter two words which should be most closely kept together are almost always put asunder, by making a pause between "endeavour" and "ourselves." This is done, probably, through ignorance that at the time when our Prayer Book was com-

posed, the verb "endeavour" was used reflexively ; as appears from two other passages in which it occurs ; viz. in the following answer to one of the questions of the Bishop in the Service for the Ordering of Priests, "I will endeavour myself so to do, the Lord being my helper ;" and in the opening address of the Order of Confirmation, "that by the grace of God they will evermore endeavour themselves faithfully to observe such things," &c. It is clear that in these passages there is no room whatever for any *antithesis*, such as this way of reading falsely raises in the Collect, between the ensample of our Lord's godly life and our own endeavours to follow the blessed steps of that life. The real antithesis (if the term be strictly applicable) is between the modes in which we pray for grace to profit by the two parts of God's great gift to us in His Son ; most thankfully receiving the inestimable benefit of His sacrifice for sin, and daily endeavouring, or exerting, ourselves to follow the blessed steps of His most holy life.

One more instance shall be taken from a verse in the Second Lesson for Easter Morning, Rom. vi. 4—which is generally read thus, "Therefore we are buried with Him by baptism—into death." But if there is any pause at all to be made in the sentence, it should be after "Him." For with

what propriety can we be said to be "buried into death"? Whereas the expression "baptism into death" is full of meaning, and is naturally suggested by the words immediately preceding, "baptized into His death."

CHAPTER VII.

OF equal importance with the right observance of stops and pauses, if not of still greater, is the laying of the emphasis on those words which ought to have it, and those only. It need scarcely be said, that the emphasis affects the whole force of a sentence, and that this will vary, according as that is placed on one word or another. Very important consequences therefore may be involved in the position of an emphasis; and a proposition strictly true in itself may be made to imply what is quite false, by laying a stress on a word which was not intended to bear it. For instance, I have heard the sentence, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God," read with a very strong emphasis on the word "all," without the least on "prophets;" the effect of which was to wipe out by implication the whole interval between the patriarchal and prophetic æras. It may be well, therefore, to point out a few heads, under which may be ranged some

of the mistakes of this kind that are most frequently made, with instances of them which have fallen within the writer's own limited observation.

1. Words are emphasized which ought not to be; especially—

(a) Pronouns, personal or possessive. Nothing is more common than to hear, in the reading of the Gospel narrative, stress laid on “us,” “you,” “him,” “her,” “them,” &c., when there is nothing whatever in the context to justify the importance thus conferred upon them.

An instance in the case of a possessive pronoun occurs in the first petition of the prayer for the Church Militant, “We humbly beseech Thee most mercifully to receive these our prayers.” A strong emphasis is often laid on “our,” though it clearly refers to the same persons as the “us” in the preceding sentence. The word really to be emphasized is “these.”

The following are a few instances in which the same mistake is often made in reading the New Testament.

Matt. xxviii. 20. “Teaching them to observe all things whatsoever I have commanded you.” A strong stress is usually laid on “I” and “you,” as though an antithesis were intended between *Christ's* commands to the *Apostles* and *theirs* to *all nations*. But the “I” is not expressed in the original, and

the you is unemphatic,—πάντα ὅσα ἐνετελάμην ὑμῖν.

Mark ix. 22, 23. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." Here the same remarks apply to the "thou." Many assume that in the latter verse it stands in strong opposition to the same word in the preceding one; "If thou canst do any thing:" as though our Lord meant to say, "It is not a question of what *I* can *do*, but of what *thou* canst *believe*." But though this might be fully justified by the English version alone, only half of it is justified by the Greek; which, by the omission of the pronoun in each sentence, shows that the antithesis is confined to the two *verbs*. The emphasis therefore should be laid only on "believe."

Mark x. 12. "She committeth adultery." Here "she" is generally made as emphatic as possible, to express the parallelism between the case of the man and the woman: but the original, with regard to her, as well as to him, is simply μοιχᾷται.

Heb. ix. 7, 9. "Lo, I come to do Thy will, O God." In each of these verses a very strong stress is nearly always laid on the "I;" the opposition seems so clear and forcible between the offerings made under the Old Covenant and "the Lamb of God," who came to introduce the New. But here, too, such expectations are disappointed by the

simple ἡκω of the original, without any pronoun. Why it is so, may perhaps be explained, if we remember, that though the writer of the Epistle brings the words before us in their *secondary* application, to the Messiah, he quotes them from the Septuagint version of the *Psalms*; where they stand in their *primary* application, to David himself, just as the preceding and following verses do: so that there is no room in the one place for the emphasis which seems natural, if not necessary, in the other.

(b) Adjectives and participles: e. g. in the Collect for Advent Sunday a very strong emphasis is laid by many on the word "mortal;" because its contrary, "immortal," is mentioned afterwards. But though the antithesis may be rightly marked in the latter word, it cannot in the former, because it has not yet been expressed, and is not till after an interval of several lines; so that no one reading the Collect for the first time, and not already acquainted with the latter part of it, would think of making that word more emphatic than epithets generally are¹.

(c) Auxiliary verbs: e. g. "do," in the petition

¹ For a similar instance see Phil. iit. 2, 3, where a noun is compounded with two different prepositions, the latter of which only is emphatic. "Beware of the concision. For we are the *circumcision*," &c.

of the Litany, "that it may please Thee to strengthen such as do stand;" from the false supposition, perhaps, that it is justified by the occurrence of the word "fall" in the next sentence but one; as though there were an opposition to be marked between those who *do* and those who do *not* stand: whereas the real opposition is between such as *stand* and them that *fall*.

(d) Prepositions and adverbs: e. g. in the petition "Lord, have mercy upon us," the emphasis is often laid on "upon," instead of on "mercy."

• And in the clause of the Prayer for all conditions of men, "giving them patience under their sufferings," it is wrongly laid on "under," and not at all on "sufferings," where it ought to be.

Under this head, too, if Archbishop Whately's opinion be correct, should be mentioned the practice of laying a stress on "again" in the article of the Apostles' Creed, "The third day He rose again from the dead." "Who," he asks, "that was really *thinking* of a resurrection from the dead, would ever tell any one that our Lord rose *again* from the dead (which is so common a mode of reading the Creed), as if He had done so more than once?" (Rhetoric, note, p. 355). At first sight this seems to be an unanswerable reproof: and perhaps it may be, so far as it refers to robbing the verb in the sentence of *all* the emphasis, in order

to throw it entirely on the adverb. But it is clearly meant to go further than this, and to refuse the adverb all share of it. And on deeper consideration it seems doubtful whether this be really necessary, or whether something may not be said in defence of the contrary and general practice.

The whole force of the objection rests on the assumption that "again" here implies repetition. But is this necessarily the case? May not the word be taken in another of its meanings—that of restitution—(which Johnson's Dictionary expressly mentions), so as to be synonymous with "back," and to form an essential part of the expression; which may then be regarded as a pregnant one, equivalent to "rose from the dead to life again"? The "again" in our version would else be entirely redundant, answering to nothing in the original, and adding nothing to the force of the single verb or noun, *ἐγείρω, ἀνίστημι, ἀνάστασις*, there employed: as would also be the case with the "re" in the Latin words "resurgo" and "resurrectio," to which it answers; the simple forms without the prefix expressing by themselves the idea of "rising."

The supposition is strengthened by a passage in the Epistle to the Hebrews (xi. 35), where "again" is actually used as a part of the expression to which that in the Creed is here represented as equivalent: "Women received their dead raised to life again:"

ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν.
There the "raised to life again" (all expressed by the one Greek phrase ἐξ ἀναστάσεως) is neither more nor less than the participial form of the expression "restored to life," 2 Kings viii. 1. 5, which also answers to a single verb in the Septuagint, ἐξωπύρησε.

On the supposition therefore that "again" here means "back," there is no reason why a stress should not be laid upon it. On the contrary, it seems quite natural that it should; as is proved by the many other expressions of which it forms a part, and which every one would read in the same way. Johnson gives only one instance of this usage, from Shakspeare's "King John :"—

"When your head did but ake,
I knit my handkerchief about your brows,
The best I had ; a princess wrought it me ;
And I did never ask it you again."

But very many may be found in the Bible, where the word is joined in the same sense to several different verbs, e. g. :—

Luke vi. 30. "Of him that taketh away thy goods ask them not again."

Judges xix. 3. "Her husband went after her, to bring her again."

Heb. xiii. 20. "That brought again from the dead our Lord Jesus." ὁ ἀναγαγὼν ἐκ νεκρῶν.

Gen. xxviii. 21. "So that I come again to my father's house in peace."

Luke x. 35. "When I come again, I will repay thee."

Ruth i. 11. "Turn again, my daughters."

Matt. vii. 6. "Lest they . . . turn again, and rend you."

Gal. iv. 9. "How turn ye again to the weak and beggarly elements?"

Amongst all these instances (and ten times as many might be quoted), is there any one in which the stress would not naturally be laid on the "again;" or in which its being so laid would imply a repetition of the action of the verb? If not, why should a different rule be applied to what appears a strictly analogous usage in this passage of the Creed, even in deference to so great an authority as Archbishop Whately? In short, it seems the universal practice in our language to give an emphasis to the word, when used in this sense, and by itself; though not when added, as it often is, to such other words as "back, up, down, to life, from the dead," &c.; in which expressions the word nearest to the verb takes the emphasis. If any reason for this rule be asked, the only one that can be given is, in the words of Horace,

"Usus,

Quem penes arbitrium est, et jus, et norma loquendi."

Many, perhaps, will not consider these arguments forcible enough to rob the verb of any part of its emphasis; but they may, at least, exempt such as do from the charge of not "thinking" at all of what they are reading. In the performance of so solemn a duty want of judgment is a lighter imputation than want of thought.

2. A stress is sometimes laid on the first part only of two words which have the same termination: e. g. in the General Thanksgiving, "We thank Thee for our *creation, preservation,*" &c. This, however, is only allowable in the case of words derived from the same root, and used in opposition to each other; e. g. "give, forgive; bear, forbear; ascend, descend; seen, unseen; mortal, immortal," and other such positive and negative forms.

On the other hand, I have heard the Third Commandment read with a strong stress on the *last* syllable of the word "guiltless;" as though the question were, whether God would hold them not guilty, or not guiltless: whereas it really is, whether He will, or will not, hold them guiltless.

3. A much more common mistake is to lay an emphasis on some particular word, or words, in a sentence, where there are others which ought to have it just as much, if not more. The following are some of the most noticeable instances of this bad habit.

In this sentence of the Absolution, "Who desireth not the death of a sinner," and in a similar one in the Communion Service, "Who wouldst not the death of a sinner," "death" is often emphasized as strongly as though the following words were of no importance at all; though they really express the perfection of the Divine pity, which is spoken of; for "God commendeth His love toward us, in that while we were yet *sinners* Christ died for us" (Rom. v. 8).

In the petition of the Lord's Prayer, "But deliver us from evil," the whole emphasis is often confined to "deliver," or divided between that word and "from;" the effect of which is to imply, that the "evil," from which we pray to be delivered, is exactly co-extensive and identical with the "temptation" mentioned in the preceding clause. As, however, the former has a wider signification, and embraces, as a genus, many other species of things to be deprecated, it ought to share the emphasis with the verb.

In the petition of the Litany, "That it may please Thee to endue the Lords of the Council, and all the nobility, with grace," &c., a strong emphasis is commonly laid on "all," and none on "nobility;" as though the Lords of the Council were always noblemen; a supposition which is not true. In former times the Council was certainly a more important body, and more largely chosen

from the nobility, than it has been since the institution of the Cabinet, in the reign of William III. Still its members were not noble, simply *as* Lords of the Council, any more than the Lords of the Admiralty are now.

Again, in the General Thanksgiving, the whole stress is often laid on the same word "all," in the sentence, "giving us that due sense of all Thy mercies;" the two following words, and "sense," which is the most important one in the whole sentence, being alike slurred over.

In the Prayer of St. Chrysostom there is often an emphasis laid so strongly and exclusively on the words "two or three," as to suggest the idea that the very smallness of the number assembled is what entitles it to the Divine blessing; though the words of Christ here referred to are clearly an encouragement to *united* prayers, however few there may be so to offer them. The stress, therefore, ought to be still stronger on "gathered together" than on "two or three."

A similar mistake is made in the Versicle, "Grant us peace in our time, O Lord," when so strong a stress is laid on "our," as to imply that we think it of no consequence what may be the state of the world in other ages, if it be but peaceful in our own. The chief emphasis ought to be on "peace."

In the Fifth Commandment the whole stress is

often laid on "land," and none at all on "long;" though this is really the most important word in the sentence. The mistake probably arises, in a great degree, from the stop put before the relative clause in most editions of the Prayer Book, the observance of which throws out the antecedent into greater prominence than really belongs to it. This will be seen, I think, on reference to Exod. xx. 12, which is more correctly printed without the comma.

The last four Commandments are read by some with a strong emphasis on the "not" alone; by others, on the verb alone, which the negative qualifies: whereas it ought to be laid on both, though certainly on the latter still more strongly than on the former. This is at once made evident by referring to the Sixth Commandment, in which it would be palpably wrong to slur over either the "no" or the "murder."

In the Third Collect after Easter—"those things that are contrary to their profession"—"contrary" alone is emphasized by many; as though that *to which* the things are contrary required no notice.

And a similar mistake is made in the Collect for the Fifth Sunday—"that by Thy holy inspiration we may think those things that be good"—where the whole stress is laid on the verb, and none at all on its object. This is probably done,

in both cases, because of the antithesis which exists between these and the two following clauses. But though that requires a stress to be laid on the adjective in the one case, and on the verb in the other, it certainly does not justify all disregard of their respective complements.

The same explanation may be given of the slurring over of the words, "to the Father," in the passage of the Athanasian Creed, "Equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood." The question, "*To whom* is He equal?" is surely too important to dispense with a clear statement of it in the first clause where it occurs, though it does not require to be repeated in the next, "and *inferior* to the Father, as touching His *Manhood*."

In this clause of one of the Collects at the end of the Communion Service, "which we have heard this day with our outward ears," the emphasis is limited sometimes to "outward"—as though there were such things as *inward* ears—at other times to "ears"—as though the epithet had no meaning. It ought to be shared alike by both words; as also by those which answer to them in the next clause, "inwardly" and "hearts."

In the reading of the Lessons the same error may frequently be noticed; but in no passages more than such as are strongly antithetical. Strik-

ing examples of this style are afforded by some of the Psalms, and many chapters of the Proverbs; almost every verse of which contains, in its two parts, an opposite assertion respecting opposite characters. Constant temptations are thus held out to an unwary reader to bring out prominently only a part of the emphatic expressions, to the neglect of the rest.

As particular passages of the kind elsewhere, the following may be mentioned :—

Isaiah xlix. 15. “Can a *woman* forget her *sucking child*, that she should *not* have *compassion* on the *son of her womb*? Yea, *they* may forget, yet will *I* not forget *thee*.”

Rom. v. 7, 8. “For *scarcely* for a *righteous* man will one *die*; yet peradventure for a *good* man some *would* even *dare* to *die*. But *God* commendeth *His* love toward *us*, in that, while we were yet *sinner*s, *Christ* died for *us*.”

Heb. i. 1, 2. “*God*, who at *sundry times* and in *divers manners spake* in time *past* unto the *fathers* by the *prophets*, hath in *these last* days spoken unto *us* by *His Son*; *Whom* He hath *appointed heir* of *all things*, by *Whom* also He *made the worlds*.”

Without presuming to say that this is in every respect the manner in which these passages should be read, it is certainly nearer to it than was attained by many whom I have heard read them.

4. The last form of mistake to be mentioned is, perhaps, the most common of all ; viz. the omission of the emphasis on single words which ought to have it. It will be seen that this is the opposite of the first form noticed ; and it would be easy to give examples of it under all the different parts of speech there enumerated. For though, as a general rule, they do not claim any emphasis, the exceptions to the rule are numerous ; and the reader who is not aware that they are exceptions cannot fail to stumble over them.

To refer to one or two heads : pronouns, both personal and possessive, are often emphatic, either from their position in the sentence, or from their being used antithetically, or followed by words in apposition with them, or by a relative clause ; and through not recognizing this fact a reader is often convicted of not entering into the full meaning of a passage. Thus the proper emphasis is often denied the pronouns in the following passages of the Communion Service :—"The Body of our Lord Jesus Christ, which was given for thee," "The Blood of our Lord Jesus Christ, which was shed for thee,—preserve thy body and soul unto everlasting life." A stress ought to be laid here on "thee" and "thy ;" for the position of the words in the Greek Gospel—τὸ ὑπὲρ ὑμῶν διδόμενον—ἐκχυνόμενον—shows that the former ought to have it ; and

the antithesis between Christ's Body and the communicant's demands it for the latter.

The same law of antithesis applies to these parts of the Proper Prefaces for Christmas Day, Easter Day, Ascension Day, and Whit Sunday:—

“Who was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make *us* clean from *all* sin.”

“Who by His death hath destroyed death, and by His rising to life again hath restored to *us* *everlasting* life.”

“That where *He* is, thither *we* might also ascend.”

“Giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby *we* have been brought out of darkness and error,” &c.

Of a preposition generally robbed of its due emphasis we have an example in the passage of the Nicene Creed, “God of God, Light of Light, Very God of Very God.” There is often a striking difference, at least in country churches, between the clergyman's and the clerk's mode of reading this; the former omitting the stress, which the latter lays strongly, on “of;” whether from following a more correct tradition, or merely happening in this particular instance to be right in his generally wrong habit of emphasizing prepositions. That he *is* right cannot be doubted; for the other

mode makes the words simply unmeaning ; while this conveys the important assertion, that the Son, as God, Light, and Very God, is derived from the Father, who is the same : according to the plain language of the original Greek, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ.

But it is in the Lessons that such mistakes are most frequently made, some few of which it may be well to point out.

2 Kings xix. 25. "Hast thou not heard long ago how I have done it?" The very strongest emphasis should here be laid on "I," to show that the Divine speaker, after quoting the boastful words of Sennacherib, declares *Himself* to have been the real agent in the work of destruction, which He had entrusted to the Assyrian king only as His instrument.

Again, in the 29th verse, "And this shall be a sign unto thee," it is fatal to the sense to omit the emphasis on "thee," expressing as it does the change in the persons addressed by the Lord ; the former verses referring to Sennacherib, this and the following to Hezekiah. A longer pause than usual at the end of the previous verse also helps to mark more clearly this important transition.

Mark vi. 10. "Thy will be done in earth, as it is in heaven." Here a stress is sometimes laid on "be" and "is," as though there were an antithesis

between time future in the first clause, and present in the second; though the very type in which "it is" is printed shows that the words are not expressed in the original, and therefore cannot bear any emphasis, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. It should be read, "Thy *will* be *done* in *earth*, as it is in *heaven*."

Matt. viii. 9. "For I am a man under authority, having soldiers under me." This is commonly read without any emphasis at all on "me," but with a strong one on "soldiers;" as though "*under* authority" were the same as *in* authority, and the participial clause were only explanatory of the main one, showing that his authority consisted in having *soldiers* under him. But, of course, the meaning of "under" must be the same in both clauses; and when rightly read, with a strong emphasis on "me," the force of the illustration is twice as great as it would be with the other interpretation, even if it were admissible. For the Centurion, as a subaltern officer, knew how promptly he obeyed the command of his superiors, as well as how the soldiers under him obeyed his. The mistake is at once perceived on referring to the original, which shews that "me" is here equivalent to "myself." Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπ' ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας.

Matt. xxviii. 14. In reading this verse, some

lay the emphasis on the verbs, "persuade" and "secure;" others on the pronouns "him" and "you;" but few indeed, if any, on "we." And this is quite natural, if we consider the English version alone. But reference to the original shows that it is quite wrong. For the nominative pronoun is there expressed, showing that it is emphatic; "we," in opposition to those from whom he had heard the report; and with an implied suggestion, perhaps, of their own influence with the Governor, which would enable them to keep their promise. "*We will persuade him, and secure you.*"

Luke iv. 6, 7. "All this power will I give Thee" — "If Thou therefore wilt worship me." In both these verses the pronoun of the second person is emphatic, though often not made so in the former, and scarcely ever in the latter; where the individual "Thou" is opposed to the general "whosoever" in the preceding verse. Σοὶ δώσω—σὺ οὖν εἰς προσκυνήσεις, κ.τ.λ.

Luke xvi. 9. "And I say unto you," &c. Here, again, the stress is generally laid on "say" alone, both the pronouns being left without any. And yet both of them require it, to show in what sense *our Lord* applies to *us* the lesson to be learnt from the conduct of the unjust steward and *his* lord. "And *I* say unto *you*,"—Κἀγὼ ὑμῖν λέγω.

Luke xx. 32. "But I have prayed for thee,"

&c. This verse, too, is often read without any emphasis either on "I" or on "thee;" as though the latter pronoun referred to the same person as the "you" in the previous verse. But the "I" is expressed in the original, and the "you" is in the plural number, including the Apostles generally; while "thee," in the singular, points to Peter individually. Instead, therefore, of "I have *prayed* for thee," it should be read, "*I* have *prayed* for *thee*."

1 Cor. vii. 28. "But I spare you." The "I" is here empathic; referring, it would seem, to the Apostle's unwillingness to distress them by any fuller mention beforehand of the trouble, the actual incidence of which would *not* spare them: though other modes of explaining the passage are given by Commentators. Ὁλῦψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

1 Cor. xv. 30. "And why stand we in jeopardy every hour?" Here, too, the original shows that the "we" is emphatic; the sentence being antithetical to the preceding one, "What shall they do that are baptized for the dead?" It is so, whoever may be the parties opposed to each other in the two verses; whether Christians in general, and St. Paul in particular, or a certain number of Christians, observing a peculiar custom, and the *general* body of believers who did *not* observe it,

here represented by the Apostle ; according as the words "for the dead" are interpreted as signifying "in faith of a dead and risen Christ," or *on behalf* of persons who had died without baptism, and in whose stead, therefore, their surviving friends were baptized. Dean Alford, in his Greek Testament, tries to prove that the latter sense is the more probable ; but the other seems recommended by the absence of ἐγώ before ἀποθνήσκω, as though the subjects of both verbs were identical ; and by the appearance of that word being suggested to the writer by the νεκρῶν above. In either case there ought to be a strong emphasis on the "we," to mark the antithesis.

1 Cor. xv. 36. "Thou fool, that which thou sowest is not quickened, except it die." The second "thou" in this verse is scarcely ever read with the full emphasis which it demands ; generally without any at all. And yet in the original it stands the first word even in a relative clause, σὺ δὲ σπείρεις ; and this peculiarity of its position is evidently intended to give it the greatest possible prominence in the reasoning of the passage. In fact, it makes the sentence an "argumentum ad hominem ;" showing the folly of the objection contained in the previous verse, by an appeal to the experience of the very man who made it.

"That which *thou sowest* is not quickened, ex-

cept it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body, as it hath pleased Him, and to every seed his own body—So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption," &c. As though he would say, "Thou, at any rate, who knowest the wonderful results of thine own actual sowing of grain, hast no ground for denying, as impossible, those of the metaphorical sowing of the body."

In some few passages a pronoun is liable to the loss of its proper emphasis through the unusual position in our version of the word "also," which is made to precede instead of following it, as it generally does ; thus tempting the reader to attach it closely to the word which stands before it, though it really qualifies the pronoun which comes after it : e. g. Eph. ii. 3 is often read, "Among whom also—we all had our conversation in time past," instead of, as it ought to be, "Among whom also *we all* had our conversation,"—the stress being stronger on the "we" than on the "all :"
ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε.

The source of the danger here is at once seen on comparing the verse with the 22nd of the same chapter, where the "also" stands in its usual place after the pronoun, thus securing it its proper em-

phasis ; “ In Whom ye also,” &c.: ἐν ᾧ καὶ ὑμεῖς, κ.τ.λ.

In the 5th chapter of the same Epistle, verse 33, a similar omission is liable to arise from a different cause, viz. from the reader’s forgetting that in the original there is a καὶ before the pronoun, which is thus made emphatic, as observed above. “ Nevertheless let every one of *you in particular*,” &c.: πλὴν καὶ ὑμεῖς οἱ καθ’ ἓνα, ἕκαστος, κ.τ.λ.

With regard to the auxiliary verbs, it must be remembered that they are not always used as auxiliaries, but have also a proper meaning of their own, and in this way may be exceedingly emphatic, e. g. :—

Matt. vi. 2. 5. “ They *have* their reward ;” have it already, and in full ; all they can ever hope for : have it out, as it is expressed in the compound verb in the original, ἀπέχουσι.

Luke xix. 25. “ Lord, he hath ten pounds.” Here the stress on “ hath ” should be equal to that on “ ten ;” so as to express the remonstrance implied by the remark ; as though it were unreasonable that one who already had ten pounds should have another given him.

For the same reason “ did ” should be emphasized in the question of the Catechism, “ What did your godfathers and godmothers then for you ?” Whereas, if it had been asked, “ What did you

godfathers and godmothers then do for you?" it would have been rightly merged in the verb which it qualified: as it is, in the answer to this very question, "They did promise and vow three things," &c.

And the same verbs, even when used as mere auxiliaries, may still be rendered emphatic by the meaning of the passage; viz. when they help to assert positively what is doubted or denied; or express assent to a question or command; or when the tense they express is opposed to another of the same verb, e. g. :—

Gen. xviii. 15. "Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou *didst* laugh."

1 Sam. xv. 19, 20. "Wherefore then *didst* thou not obey the voice of the Lord, but *didst* fly upon the spoil, and *didst* evil in the sight of the Lord? And Saul said unto Samuel, Yea, I *have* obeyed the voice of the Lord," &c.

Psalm xxvii. 8. "When Thou saidst, Seek ye My face; My heart said unto Thee, Thy face, Lord, *will* I seek."

Isa. xxvi. 11: "Lord, when Thy hand is lifted up, ey will not see; but they *shall* see," &c.

John xvii. 26. "And I have declared unto them Thy Name, and *will* declare it."

As an instance of the verb "to be" robbed of

its proper emphasis, distinctly claimed in the original by the use of *καί*, we may refer to Phil. iv. 10: "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye *were* also *careful*, but ye lacked opportunity:" ἐφ' ᾧ καὶ ἐφρονεῖτε.

Only two more passages shall be noticed, in which it seems desirable to lay a stress on a preposition, viz. 1 Cor. iv. 4. "For I know nothing by myself."

Although the most correct reading of this sentence may not, perhaps, convey its proper meaning to one ignorant of the original (οὐδὲν γὰρ ἐμὰντῷ σύννοια, "I am conscious of no evil"), its ambiguity is certainly increased by reading it, as so many do, "For I know *nothing* by *myself*," as though the Apostle were disclaiming all knowledge, as the result of his own unassisted powers. It is clear, however, that the preposition is used in what is now an obsolete sense, as equivalent to "against;" and this idea would seem to be much better suggested by laying an emphasis on the word: "For I know nothing *by* myself." At any rate, the wrong signification mentioned above is thus avoided; and of the two evils mere obscurity is preferable to absolute misapprehension.

The other passage where obscurity is apt to arise from ignoring the same preposition is Acts xx. 16.

"For Paul had determined to sail by Ephesus, because he would not spend the time in Asia." This is sometimes read with a strong stress on "Ephesus," and none at all on "by;" thus robbing the verse of all its meaning, as a reason for the course mentioned in the preceding one. The emphasis ought to be strongly marked both on "by" and on "Ephesus," with a rising inflection of the voice after the latter word; thus plainly implying that the situation of Ephesus, or something else connected with it, led the Apostle to sail *by* it on the present occasion, instead of going *to* it, as he had on former ones.

The instances adduced surely warrant the suggestion, that it is well for all clergymen, especially young ones, to read carefully over beforehand, in the original Greek, whatever parts of the New Testament may be included in the services for the day. They will thus avoid many defects, either of apprehension or of recollection, which might otherwise be exhibited by them in public.

Beside the wrong emphases that have been mentioned, they would thus run no risk of mispronouncing some of the proper names which occur in the Lessons; changing, e. g. Lasēa (Λασαία) into Lasĕa, and Cenchrĕa into Cenchrēa; confounding the Enĕas of St. Luke with the classical Ænĕas (Αἰνεῖας); lengthening the penultima of Patrōbas; changing the masculine dissyllable

Urbane (Οὐρβανός) into the feminine trissyllable Urbānē; and the quadrisyllables, Timothēus and Elisēus (Ἐλίσσαιος), into the trissyllables Timothēus and Eliseus, as they are generally read.

With reference to the whole subject of this Chapter, it is necessary to observe, that mere emphasis alone, however correctly laid, is not sufficient for the expression of a writer's real meaning, but must be accompanied with correct tones of the voice also. Archbishop Whately truly remarks (*Rhetoric*, Part iv. chap. ii. § 2), "On this depends frequently the whole force, and even sense, of the passage. The following passage (*Mark* iv. 21), 'Is a candle brought to be put under a bushel or under a bed?' I have heard so pronounced, as to imply that there is *no other alternative*, and yet the emphasis was laid on the right words."

To teach this correctness of tone by written rules to one whose own sense does not suggest it, is impossible; but much help towards it may be gained by listening to the living voice of a good reader. And this would be one of the very chief benefits of young men being required by the Bishops to attend a course of such readings before admission to Holy Orders; whether at the Universities, or Theological Colleges, or in their Lordships' own chapels during the week of their examination.

CHAPTER VIII.

IN addition to the more general mistakes that have been noticed, there are different forms of mannerism—not to say vulgarism—into which individuals may fall through want of due caution. For instance, I have heard the consonant habitually dropped in pronouncing the word “of;” the effect of which was most painful in solemn passages, such as the Blessing, and the Invocation in the Litany, “O Lamb of God, that takest away the sins of the world.” And yet it was done by one of the curates in a favourite watering-place,—a man of such nerve and memory that he repeated nearly the whole of the service without looking at the book.

Much more common faults are the dropping of a final “g,” or else changing it into “k,” and the insertion of “r” between open vowels; particularly on the mention of “Victoria our Queen,” of which many avail themselves as an occasion for thus “murdering the Queen’s English.”

Another still more common amongst natives of

Midland Counties is either the omission of the aspirate, or the betrayal of a decided *effort* in pronouncing it; which, however laudable in one who wishes to break himself of a bad habit, is still not agreeable to ears trained in happier localities, where the "h" is sounded naturally.

But this passing allusion to such peculiarities must suffice; lest the lengthening of these "hints" should help to diminish whatever chance of being useful they might else have.

It is possible that some clergymen (though *very few*, I believe, at the present day) may think that the whole subject is not of so much importance as has been represented; but that if they preach good sermons, and lead good lives, their style of reading will be of little consequence.

But surely this must be a mistaken view of the case. It is allowed, of course, that a consistent Christian life is the first qualification of a Christian minister; and that preaching, though often in these days unduly exalted, must always be one of the great means of convincing and converting the sinner, and of instructing and establishing the faithful. But when it is considered how largely the Word of God Himself enters into our Liturgy, and how beautiful is the language of its different parts, it must be presumptuous to suppose that any one can safely think light of the manner in which

he reads it, or dispense with the care and study that may be required for his doing so efficiently. Mistakes in reading, as has before been mentioned, often show a want of understanding ; and in these days of advancing education the clergy can by no means afford to throw away the advantage they have hitherto enjoyed, of being considered, as a body, more learned than their hearers ; at least, in their own department of learning. At any rate, they are bound to avoid, as far as possible, faults which might give refined, but careless, hearers a pretext for neglecting their ministrations, and make earnest ones grieve over their inefficiency.

It is true that these remarks apply more strictly to some congregations than to others, according as they are more or less critical. But even in the rudest parish it can never be right for a clergyman to content himself with a standard of excellence lower than he is capable of attaining. The dignity of his office demands of him his very best efforts ; and though they may not be appreciated by his own people, he knows not when he may have to officiate before others ; or what contempt he may bring on his order by imperfections allowed in himself, till they have grown inveterate. On the other hand, the consciousness of performing this part of his duty properly will help to sustain his *self-respect* ; which is one of the legitimate and

inalienable prerogatives of knowledge, in all its different branches ; and which, in an age of self-will and contention like the present, many things will combine to render at once valuable and beneficial to him. It will give him the comfort of thinking, that the noblest forms of Divine Service ever compiled by the wit of man have lost none of their power through his mode of celebrating them. His lot may be cast, perhaps, amongst the poor and illiterate, who can value none of the good points in his reading but its clearness ; and only the worse half of the poet's¹ request may seem granted to him, in an audience more "few" than "fit." But he may still console himself with the reflection, that those who despise the beautiful prayers and sober truthful teaching of the Church, cannot plead *his defects* as their excuse. And so, in spite of all such vexations, he may still realize in his feelings the words which describe the duty and the privilege of every Christian man, indeed, but especially of every Christian clergyman, to—

" Still suspect, and still revere himself,
In lowliness of heart ²."

Let, then, all who are preparing for the Ministry of the Church, or who have newly entered it, con-

¹ "Fit audience find, though few." Milton.

² Wordsworth.

sider well these things; and resolve to grudge neither the study which might make them, like Apollos, "mighty in the Scriptures"—the sense, as well as the letter of them—nor the care which might enable them to express intelligently to others the knowledge they had themselves acquired.

APPENDIX.

SINCE the preceding pages were written, a friend has kindly put into my hands a little work on the same subject by Mr. Champney, in which remarks are made on the reading of some of the same passages as are here noticed, though fewer than might have been expected. In the part written by himself (for it is mainly a compilation), there are several suggestions the soundness of which appear, to say the least, very doubtful. The preface states that "some of them are offered with diffidence to the better judgment of the reader," and no harm therefore can be done by their being examined by one who is only anxious to prevent mistakes being made by others, and would feel sincerely obliged to any one who would in the same way correct his own. The following seem most open to question :—

Page 11. "In the first Prayer for the Queen in the Communion Service, the reading should certainly be '*in Thee*, and for *Thee*,' and not '*in Thee*, and *for Thee*.' "

This seems but half true ; for though the first preposition may, possibly, require no emphasis, the second surely does, as expressing a new and distinct idea. Compare Rom. xi. 36, "For of *Him*, and *by Him*, and *to Him*, are *all* things."

— "In the Nicene Creed, say, of course, 'Very *God*, of very God,' and not, as in a thoughtless moment, 'Very God, of *very* God.' "

This direction seems wholly wrong ; for besides omitting the proper stress on "of," it also entirely ignores the fact, that the difference between this clause of the Creed and a preceding one consists of the word "very ;" which must therefore necessarily be emphatic. The original Greek of the two clauses (quoted above) clearly proves this : Θεὸν ἐκ Θεοῦ, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ.

— "In a subsequent prayer in the Communion Service" (why not call it the "Absolution," as the rubric does?) "read, 'pardon, and deliver you from, all your sins ;' not, 'pardon and deliver you, from all your sins ;' which is bad grammar."

Though it is certainly a mistake which is pointed out, it does not seem quite so certain that the best correction of it is the one here given. A pause after "pardon" would less interrupt the run of the sentence ; while the grammar of it would be preserved by understanding after that verb the "you" *which is subsequently expressed*. But this is a

question of taste, and comparatively of little importance.

Page 12. The following readings of Scripture are suggested, instead of the ordinary ones :—

Gen. i. 3. “Let there be light : and there was *light* ;” though Archbishop Whately (Rhetoric, p. 288) seems to approve of the emphasis being on the “was.”

Very few, surely, will hesitate in pronouncing the Archbishop’s opinion the more correct one. The other destroys the force of the passage, by obscuring the difference between the Divine command and its immediate fulfilment.

— Gen. i. 26. “Let us make *man* in our image.”

Though a stress is properly laid on “man,” it ought also to be laid on “our image ;” the great point of distinction between man and all other creatures, and, as such, distinctly mentioned in the next verse.

— Exod. xxxiv. 7. “ ‘Visiting the iniquity of the fathers upon the *children*, and upon the children’s *children*,’ not ‘*children’s* children.’ ”

This, again, may be only a question of taste. At any rate, the ordinary reading seems rightly to mark the implied antithesis between the children of the fathers, and those of the children themselves.

Page 13. Ps. xix. 10. “‘More to be desired are they than *gold*, yea, than much *fine gold*,’ not ‘*fine gold*.’”

What need is there for the emphasis on “gold” on the *second* occurrence of the word? The ordinary one on “fine” alone is enough to mark the distinction between the genus and species; which is all that the passage expresses.

— Matt. vi. 24. “No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the *one*, and despise the *other*,” not ‘*hold* to the one, and *despise* the other.’”

This does away with all the distinction intended between the “hate” and “love” in the first clause, and the “hold to” and “despise” in the second. In the former it is right that “one” and “other” should share the emphasis equally with their verbs; but in the latter even so much is scarcely requisite; much less that they should take it all to themselves.

Page 14. Matt. xxviii. 14. “‘If this come to the governor’s ears, we will *persuade* him, and *secure* you:’ not ‘persuade *him*, and secure *you*.’”

Here, again, the ordinary reading is at least as correct as the correction; for while it is only doubtful whether the stress on “him” be wrong, it is quite certain that that on “you” is right. The

original of the passage proves this ; ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν.

— Luke xiv. 20. “ ‘I have married a wife, and therefore I cannot *come*,’ not ‘I CANNOT come,’ in the ‘a fortiori’ tone of one who had heard the preceding replies.”

Though the stress ought not to be *confined* to “cannot,” it ought to be borne by it, in common with “come,” being far too important a word in the sentence to be entirely slurred over.

— John xvi. 16. “ ‘A little while, and ye shall *not see Me* : and again, a little while, and ye shall *see Me*,’ no emphasis is required on ‘shall.’ ”

It may not be absolutely required, but there seems nothing objectionable in it ; as one of the proper uses of the auxiliary is to mark strongly the opposition between an affirmative and a negative proposition.

— John xviii. 38. “ ‘What is *truth* ?’ not ‘What *is* truth ?’ In accordance with Archbishop Whately’s remarks upon Lord Bacon’s allusion to the inquiry in the opening of his Essays, the words should be uttered in a serious, and not a contemptuous manner.”

As regards the emphasis, this suggestion is certainly correct ; but as regards the manner of reading the question, it is as certainly doubtful. It may be assumed that the tone of the reader ought

to resemble that of the original speaker ; and there is nothing recorded of Pilate which would lead us to suppose that he was at all free from the scepticism which is known to have been so common amongst Romans of his time and class. On the contrary, his language on this occasion clearly shows the contempt he felt for the Jewish superstitions, as he would call them, with which, under the circumstances, he naturally identified the doctrines of the accused Jesus of Nazareth. His questions to the prisoner, "What hast thou done?" and "Am I a Jew?" and his language to the priests, "Take ye Him, and judge Him according to your law," are a sufficient proof that he only wished to look at the matter in the practical view of an administrator of public justice, without any regard at all to the religious peculiarities of the people he was sent to govern. They breathe exactly the same spirit as the language of another Roman governor, Gallio, who would not even wait to hear what Paul had to plead in his own defence, but at once said to the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat" (Acts xviii. 14—16). With a like impatience of all such religious ques-

tions, Pilate no sooner heard Jesus speak of "the truth," than he expressed his contempt for it, and his disbelief in its existence, by the exclamation, "What is truth?" "And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all;"—no offence, that is, of a practical nature, of which alone he would take cognizance; only opinions of such a speculative and enthusiastical character as were to be laughed at, rather than inquired into; pitied, rather than punished.

Is there not a corroboration of this view in the very form of the question, "What is truth?" not, "What is the truth—of which Thou speakest?" as would have been the natural way of asking, if his object in doing so had been, even for the moment, a serious one; but "What is truth?—that abstract philosophical notion, on which rulers and men of the world have no time or thought to throw away."

If the other interpretation were the correct one, it would seem that the emphasis ought to be on "is."

— 2 Cor. xi. 29. "'Who is weak, and I am not weak?' not 'I am *not* weak?'"

This is undoubtedly wrong. Even allowing the emphasis on the pronoun (though it is not expressed in the original of this question; only in that of the next), it is certainly wanted on the

negative ; and the whole force of the question is destroyed by its absence, the same verb being used in each of the two clauses.

— Gal. iv. 17. “ ‘They zealously affect you, but not well ; yea, they would *exclude* you, that ye might *affect* them ;’ not ‘exclude *you*, that ye might affect THEM.’ ”

This seems another instance of a half-truth. Though there is no stress wanted on “you,” there is on “them ;” to express the reciprocation by the Galatians of the zealously affecting on the part of the schismatical teachers.

Page 15. Phil. ii. 15. “ ‘I have not run in *vain*, neither laboured in *vain* ;’ not, ‘run in vain, and laboured in vain.’ ”

The same remark applies here also. The first “in vain,” certainly requires the emphasis ; but only in common with “run ;” while in the second clause it seems scarcely needed at all on “in vain,” but strongly on “laboured ;” to show the distinction between the two actions, neither of which had been without effect.

— Heb. x. 37. “ ‘Yet a little while, and He that shall come will COME, and will not tarry ;’ ‘the coming one will (really) *come* ;’ not, ‘He that *shall* come *will* come.’ ”

Here again, though the stress on “shall” would be altogether wrong, there seems no reason for

condemning that on "will," the auxiliary in English being naturally emphatic, when it qualifies a verb which has been already mentioned. If the participle of the original *ὁ ἐρχόμενος*, "the coming one," had been retained in the translation, it would have been otherwise; but as the passage actually stands, the emphasis seems to fall more properly on "will" than on "come."

ADDENDUM.

A passage omitted at its proper place (page 66) may here be noticed, in which the laws of emphasis, as affecting pronouns, are often broken, in the way both of omission and of commission. In the last clause of Philemon 19, "How thou owest unto me even thine own self besides," both "thou" and "me" are generally read with an equally strong emphasis; to express a supposed opposition between the spiritual debt of Philemon and the pecuniary one which the Apostle has just transferred from Onesimus to himself. "If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it." But the original shows that the "thou," at any rate, if not the "me" also, is

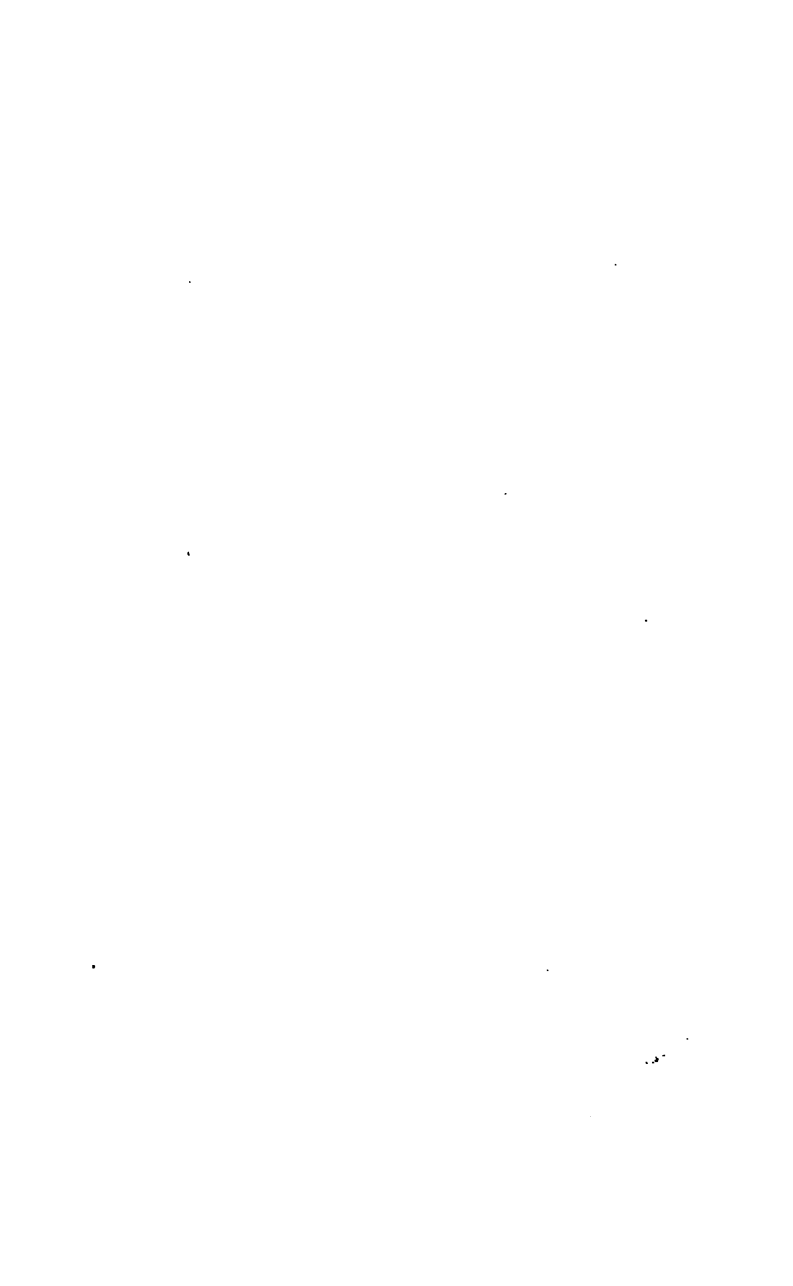
unemphatic; and that the passage should be read, "how thou *owest* unto me even thine *own self besides*;" the last word implying, that whatever Onesimus was strictly bound to restore, was *owing* to *St. Paul* from Philemon; ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις.

In the beginning of the next verse, on the contrary, almost every one omits the emphasis on "me" and "thee," demanded by the meaning of the passage; in the Greek of which there is a graceful play on the meaning of the name Onesimus, "the enjoyable." "Yea, brother, let *me* have *joy* of *thee* in the Lord;" ἐγὼ σοῦ ὀναίμην ἐν Κυρίῳ. As though he would say, "Let *me* find in *thee* an Onesimus, in return for the one I have restored to thee."

May I not be pardoned if, with this passage before me, I again insist on the necessity of constant reference to the original of the New Testament, if clerical readers would not miss many of the nice shades of meaning contained in it?

THE END.

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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has also become an important employer of women, with 5.5 million women employed in the public sector in 1995, compared with 4.5 million in 1980.

There are a number of reasons why the public sector has become an important employer of women. One reason is that the public sector has a high proportion of women in its workforce. In 1995, 80% of the public sector workforce were women, compared with 60% in 1980.

Another reason is that the public sector has a high proportion of women in its senior management. In 1995, 30% of the public sector senior management were women, compared with 20% in 1980.

A third reason is that the public sector has a high proportion of women in its part-time workforce. In 1995, 40% of the public sector workforce were part-time, compared with 30% in 1980.

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